CHRISTIAN UNITY

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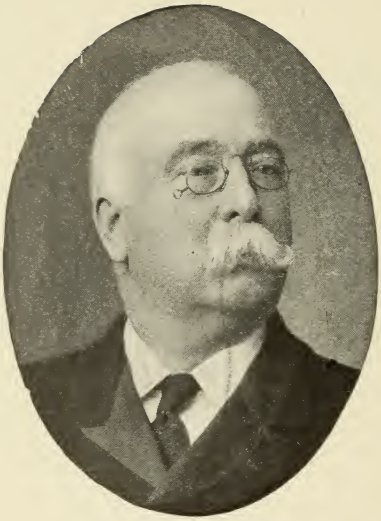

Rev. C. J. FOWLER

Christian Unity

ITS

Secret and Success

BY

REV. CHARLES J. FOWLER

WITH AN INTRODUCTION

BY

REV. DANIEL STEELE, D. D.

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To the great and constantly growing company of the holy people, who are contending for the faith once delivered to the saints, this little book is dedicated in genuine affection.

CHARLES J. FOWLER.

West Newton, Mass., March, 1907.

INTRODUCTION.

Terence, a pagan Roman poet, was loudly applauded for saying, "Nothing pertaining to man is foreign to me." Every real Christian feels that nothing that dwells in the heart of Christ is foreign to him. In that intercessory prayer which fell from the lips of our great High Priest the day before his crucifixion, indicating the theme of his present mediation on high we hear him praying for the unity of his disciples through true sanctification to the end that the world may believe in his Divine mission. This unity of believers together with the means through which it is to be obtained—both unwelcome topics to popular Christianity—is the subject of this booklet, the manuscript of which I have read with deep interest and great spiritual profit. The author very clearly defines unity as not including uniformity and diversity as possible without divisions, that it is of the heart rather than the head, a fusion of separate particles of gold into one mass, through the melting and purifying power

of the Holy Spirit. After exhibiting the amazing number of sects in America as shown by the census report the author discusses the causes insisting that carnality is the primary cause. He then quite lucidly portrays what might be called the secondary or non-vital causes, such as church government, the ordinances, divine healing, the millennium, etc. Thus he elucidates and cogently enforces upon all believers the motto:

In essentials Unity;
In non-essentials Liberty;
In all things Charity.

He advocates no impracticable theory, though he accredits to every wholly sanctified soul spiritual vision, he is far from being visionary in his outlook upon the future of Christ's kingdom on the earth. The reader of this booklet may be assured that he is following a sane and safe guide.

The application of his discussion to the many divisions and subdivisions of those who profess what St. John of Patmos styles "perfect love," and St. John of Epworth calls "pure love" is

indeed very timely. We would very naturally expect to find the most conspicuous exemplifications of unity in those who profess to have perfect love, the very core of unity, in their own hearts. The investigation of the cause of schism where it was least expected shows not only the author s analytical power, but also his charitable heart. After making due allowances for mistaken professors of holiness who still have lingering depravity and for the few false professors, he attributes the schismatic tendency of many others to weakness of intellect and prejudice of education, rather than to any lack of love.

This conclusion is amply sustained by Wesley, who says, "Always remember, much grace does not imply much light. These do not always go together. As there may be much light where there is little love, so there may be much love where there is little light. The heart has more heat than the eye; yet it cannot see." Hence the need of much instruction. I would recommend the frequent reading in meetings for the promotion of Christian perfection, the 37th section of Wesley's Plain Account: "Beware of schism, of making a rent in the church of Christ.

. . . Beware of everything tending thereto. . . . Therefore, say not, 'I am of Paul, or of Apollos'; the very thing which occasioned the schism at Corinth. . . ."

In conclusion we would note that the author wisely insists on co-operation as an expression of unity. It might have been said that this is also an indispensable safeguard, especially to those whose emotions are highly excited. We once heard Bishop Simpson say in a sermon that there is great peril of fanaticism when the religious sensibilities of men are aroused and no work is given them to do. Schism is one form of this evil. What is the work in which all Christians may co-operate to the full extent of their capacity? A very beautiful answer to this question is given by Hon. Seth Low ex-Mayor of New York, speaking recently on "Laymen and Christian Unity," who said, "As the seven colors of the solar spectrum may be recombined into the original white light of the sun by being passed a second time through the prism, so the divided churches may find unity in mission work." Here is a suggestion to which professors of holiness should give heed, since they are inclined to be

too subjective and introspective to the exclusion of the needs of the wicked world, and to give little heed to the great commission, "Disciple all nations." We must remember that Christ's command embraces two "alls," all the heart and all men; and that the neglect of either of these universals is detrimental. We trust that this little volume will be promotive of both.

DANIEL STEELE.

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CHRISTIAN UNITY.

CHAPTER I.

JESUS IN PRAYER.

Jesus knew how to pray. What should have place in prayer and what should not, he knew. While the Son of God in prayer, brings into view a feature of his humiliation—taking the limitations of human nature—yet it is not human nature so impaired as to expose him to fault in prayer as man is liable. Or to change the language, there was a spiritual illumination and inspiration granted him which insured his asking always that which had rightful place in the thought and expression of this exercise. "God giveth not the Spirit by measure unto him."[1] He himself said: "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him."[2] While, as the critics affirm, there was a real *kenosis*—a

[1]Jno. 3: 34; [2]Jno. 8: 29.

self-emptying—he did not degrade himself to the degree of ignorance, prejudice and superstition.

The prayer which is strictly the Lord's Prayer, is that recorded in John's gospel[3]. The prayer inserted in Matthew, usually so-called, is more particularly the prayer Jesus put into the lips of his church to offer[4]. In the first instance, he prayed; in the second, he teaches others to pray.

PRAYER FOR OTHERS.

His prayer was intercessional. It was intercessional in the *nature* of it and in *the place* it was offered. Jesus was the great High Priest in that he was the only one who needed not to include himself in the services he rendered. The high priest, among men, in going into the "tabernacle accomplishing the service of God," needed to offer blood for *himself* first, before he presented it "for the errors of the people."[5] Intercessional prayer cannot include the offerer. It is rather presenting the interest of one to the greater, and pleading that it may be granted. What the great intercession took up, as Jesus

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[3]Jno. 17; [4]Matt. 6: 9-13; [5]Heb. 9: 6, 7.

"lifted up his eyes to heaven and said Father,"[1] he himself did not need, and for which for himself he did not pray.

The *place* of its offering is represented as outside and beyond this world. It is where Jesus now is ever living to make intercession. The prayer is set in heaven. He says: "And now I am no more in the world, but these are in the world, and I come to thee. . . While I was with them in the world, I kept them in thy name. . . . Father, I will that they also, whom thou hast given me, be with me where I am."[2]

JESUS DONE WITH THE WORLD.

To understand this seemingly contradictory language—for Jesus was, strictly, yet in the world, we need to remember that the *time* of this prayer was late Thursday evening before the crucifixion of the next morning. His relation to the world was practically over; in a few hours "the world," i. e., the world's people would see him no more. He represents his work as being over—his exaltation of the Father on the earth and his commission to the world ended—"I have

[1]Jno. 17: 1; [2]Jno. 17: 11, 12, 24.

glorified thee on the earth: I have finished the work which thou gavest me to do."

It should be borne in mind that when the tomb of Joseph was shut, that the world's people never saw him again; and the world has not yet seen him. Though he went in and out among men for forty days after his resurrection and his appearances to people were both genuine and historic, yet these were only to *disciples*. "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God."[3]

The intercession of Jesus just prior to his actual going away is representative—is in *place* and in its *nature* the same as now. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."[4] This secures to us, what it was intended to secure to the disciples, viz., an *open vision*. Jesus said, while, as we have noted, he was locating himself as having left the world, "these things I speak in the world," which sim-

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[3]Ac. 10: 41; [4]He. 9: 24.

ply put means, while yet in full view of these my disciples, also in the thought of all who shall be mine later, *I am representing what I am to do when out of sight;* and I do this, this way, that they may have "my joy" *filling them full,* the tense implying an abiding fulness. Is it not an occasion of exceeding joy to see Jesus as our all-sufficient representative at the court in the skies?

THIS PRAYER FOR DISCIPLES.

This intercessional prayer was for disciples; only for disciples, and for all disciples. It was for those who had been members of the Divine kingdom *before* they came in personal touch with Jesus. Some of them at least were converted under the ministry of John the Baptist and were his disciples. John distinctly declares this truth relative to their former relation to God—"thine they were and thou gavest them me."[5]

These men were instructed concerning the nature of the mission of Jesus and believed it. They were not familiar with all its details, but its great essentials were understood by them and

[5]Jno. 17: 6.

received. Paul says, "faith cometh by hearing." Jesus declares that the faith of these disciples was based upon what he said to them. "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."[6] Peter's testimony is exceedingly explicit. He says, "we believe and are sure that thou art that Christ the Son of the living God."[7]

These for whom he immediately prays had been but were not now in the world, i. e., world-men. "I have manifested thy name unto the men which thou gavest me out of the world." That they were not, at the time of this prayer "of the world" is distinctly and divinely stated; "they are not of the world, even as I am not of the world."[8] Not only was this true, but *as* true with them as with him; for Jesus unmistakably asserts this in this passage. To classify mankind into two sections—those of the world-class and those who were not, where would Jesus be placed? To ask the question is, of course, to an-

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[6]Jno. 17: 8; [7]Jno. 6. 68, 69; [8]Jno. 17: 16.

swer it. Note: Just *where* Jesus would be placed in this division, *he places them.*

They were so truly *not* of the world, that they drew forth the world's hatred. Jesus had taught that antagonism to goodness existed wherever the opposite of goodness is found. He was the embodiment and representative of goodness, and against this the world is ever arrayed. "If the world hate you, ye know that it hated me before it hated you."[9]

The Lord most searchingly asserts that certain ones are not capable of being the objects of the world's hate. In a most holy sarcasm he said to his own brothers, "The world cannot hate you."[10] They had not yet come to a personal faith in him—they were yet of the world."

ONLY FOR DISCIPLES AND FOR ALL DISCIPLES.

And this prayer was *only* for disciples and for all disciples. This is distinctly stated. The prayer he was then offering was not adapted to any save Christians. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."[11] Not that he had

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[9]Jno. 15: 19; [10]Jno. 7: 7; [11]Jno. 17: 9.

no care for the world-class of men; not that they were not taken up into prayer with him at all, but *this prayer*—this particular petition—could not be applied save to those who no longer belonged to the world-class!

And what these immediate disciples needed and might have, *all* need and may have of all times and climes. "Neither pray I for these alone, but for them also which shall believe on me through their word."[12] If it would be a matter of comfort to know that Jesus Christ took one up into his prayer really and, at least for a time, regularly, that comfort surely may and should be had in the unmistakable statement he makes.

The world's presence and the world's power were not all absent from these disciples. There was a world-trend in their thinking, in their loving and in their acting. The world had not all been taken from them, but they had been completely taken from it—it was somewhat in them, but they were not in it. If this seem a strange assertion to any Christians we simply refer them to their own experiences for an explanation.

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[12] Jno. 17: 20.

CHAPTER II.

FOR WHAT HE PRAYED.

For what did Jesus pray? They were disciples; genuine disciples, real and reliable. They had misconceptions concerning the nature of Christ's kingdom in its relation to the world-powers; they had misunderstandings among themselves and that which was worse; they had a misleading element within them which caused havoc ever to be deplored; they had feelings in the presence of temptation and provocation which all Christians lament and wish were absent; in a word they needed just this, as do all believers, for which Jesus is praying. What? Sanctification! "Sanctify them." We have described the "them" —who and what they were.

As really as were they his, there was a something they did not have which was of such great and grave importance as to engage the prayer of our Lord not only, but which required his passion and death to make possible.

In order that sanctification—their sanctification

and that of all Christian believers—might be possible and actual, he said: "I sanctify myself, that they also might be sanctified through the truth."[13] The scriptural meaning of this verse can only be "I am consecrating myself in my ministry of atonement, in order that they may have the true sanctification of being made holy and abiding in this grace." The grammar of this verse admits of this construction and the meaning of "sanctify" demands it.

There is a sanctification which Jesus could not be said to have had, as he could not have needed it—the true sanctification—the sanctification of being made holy; he was never unholy, hence could not be sanctified in that sense.

Sanctification has another meaning. It means to set apart, to consecrate. It is easy for us to make this statement, as it is easy for so many to state the opposite; therefore, it seems necessary to sustain it.

DEFINITIONS IMPORTANT.

Definition here, as so frequently elsewhere, is a very important matter. It is quite amazing that

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[13] Jno. 17:19.

intelligent and excellent people will so frequently and earnestly contend for only *one* meaning for this great and scriptural term sanctification.

The scripture makes sanctification ceremonial and official; it also makes it Christian and personal. If there are *two definitions* of this term it can but ever work confusion to give it only *one* meaning.

What is ceremonial or official sanctification? Under the old economy *things* were sanctified—*mere things*—tents, altars, vessels, etc., etc.; so were men, *officially*. Oil was poured upon Aaron's head "to sanctify him."

Things can have no *moral* quality. They can neither be good or bad. A piece of cloth or a vessel of brass cannot be, in itself, holy. The sanctification of a man for the priesthood, did not *necessarily* change or even effect his moral selfhood—it may have been entirely an outward and ceremonial service, as evidently it frequently proved to be.

For instance: Here is a building just completed as a church. Relative to it a religious service is performed. What is this service called? *Dedication.* It is not said that this building is going

to be sanctified—this is not the language used —but this is exactly what is meant. This structure is to be consecrated—is to be set apart for the service and worship of Almighty God. It is not to be used for secular purposes, but for sacred. Here is a real sanctification—a sanctification of dedication; of consecration.

But this is ceremonial. It is outward and objective—it carries and can carry no moral quality. The paint and the putty, the wood and the nails are no better as to *moral quality* than the same in a structure used for most secular or even sinful purposes. Yet this pile of *things* is "holy unto the Lord," is dedicated to him and is thus "sanctified."

OFFICIAL SANCTIFICATION.

A young man contemplates the work of the ministry. Relative to this there is to be religious service. And this person is to be—— What? "*Ordained* to the ministry." This is not called being sanctified; this is not the language used. Yet this is exactly what it is. Prayers are offered, hands laid upon the young man's head and he is consecrated to the work of the Christian ministry.

This *may* be solely outward and ceremonial. This does not *necessarily* effect any change *in* this young man. Indeed, it is not intended or expected to do this. It is rather the formal recognition by the visible church of his calling and gifts, and a presentation of this man to God for service.

In these services is sanctification—a real and scriptural sanctification—a sanctification of actual separation from the secular to the sacred, from ordinary temporal uses and callings to the lofty and Divine. This sanctification, the old-time tabernacles with various utensils for its use, had—this sanctification was given those who served the tabernacle, though we do not affirm that none had no other.

Is *this* all the sanctification man needs? Is this all God has provided? Is this all the scriptures emphasize? Is this only what Christ's death secures to disciples? Yes, if sanctification is mere *consecration;* if it is only a *setting apart;* if it is just devotion to the sacred, then this is all! A Texan steer can be sanctified in the sense we are defining the word, and so can a Berkshire pig—they can be set apart to God—can be used

solely for him—can be reckoned his, fed, fatted and marketed for him and the money placed, as all the while intended, to the hands of the missionary society. A really sanctified steer, and a sanctified hog.

CHRISTIAN SANCTIFICATION.

Is the outward sanctification all *man* can have? No! There is a genuine sanctification that is Christian and personal—a *true* sanctification—a sanctification that effects character—one that is inward and moral, such as things and mere animals cannot have.

We are not presuming to rest this statement with our declaration. To the proofs: They are from the meaning of the term itself; from its use in the employment of language as defined in dictionaries; from its employment in the Christian scriptures. "Sanctify" is a Latin derivation; it is from *sanctus* (holy) and *facere* (to make); thus the word means in its etymology, *to make holy.*

We courteously request attention to this fact. Those who contend for the definition "consecrate," "set apart," etc.—who see in the term sanctify this meaning and this alone should, in

the interest of exactness be willing to note that their cherished definition *does not come directly from this word itself;* for only in an *implied* sense can "consecrate" be found in it; it means, to *make holy* and the Greek tense of John 17:17 means make holy *at once, or instantly.*

Giving our attention to the term "sanctify" as to its *use* in the English language we learn: "To sanctify: 1. To make holy or clean; to purify or free from sin. 2. To consecrate; to set apart from a common to a sacred use."[14] Again. 1. "To make holy; to render sacred or morally or spiritually pure; cleanse from sin. 2. To set apart as holy or for holy purposes, consecrate; hallow."

Turning to the Greek[15] we are in the presence of the same statements in an inverted order, "Sanctify" is in Greek, *hagiazo;* meaning: 1. To separate, consecrate. 2. Cleanse, purify.

Coming to the Scriptures themselves we find that Jesus prays, that the disciples may be sanctified through "the truth,"[16] i. e., by the use and agency of truth. In this connection he further says that, in order that they may be sanctified

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[14]Dictionary; [15]Greek Lexicon; [16]Jno. 17:17.

he has opened up the way through his own sanctification.[17] In this verse he uses a kindred expression, "through the truth." This, in its English reading is so like "through thy truth" of verse 17, that it is easy to interpret the meaning to be exactly the same.

Those familiar with the Greek text have only to turn to this passage in the original to note a difference which the experts teach is striking. In verse 17 it is *en ta aletheia;* through the truth, or in the use of the truth. But verse 19 omits the article *ta* and reads *en aletheia,* which the scholars declare means "in truth," since omitting the article makes it equivalent to an adverb. The simple and striking meaning then is, "I am sanctifying myself that they may have the true sanctification—be sanctified truly—that of being made holy, instantly."[18]

TRUE SANCTIFICATION.

There is a *true* sanctification. There is a Christian and personal sanctification that Jesus secured to believers through their consecration and faith. The sanctification of Jesus was a

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[17]Jno. 17:19; [18]Matt. 22:16; Col. 1:6; II. Jno. 1; III. Jno. 1.

sanctification, but not the *true* one—being "sanctified truly."

The writer of the Hebrews introduces the same truth. With him there is a *the* sanctification. "Follow . . . the sanctification without which no man shall see the Lord."[1]

The word sanctification is used in the New Testament five times. The word holiness appears thirteen. Strictly speaking, there is a difference in the meaning of these words. The first, more particularly refers to an *act,* while the second, points to a *state;* one to a *work* and the other to the *result* of that work. Sanctification is the act of making holy; holiness the condition into which the act brings one. The washing of a piece of linen is an *act* which produces a *condition* of cleanness. Sanctification is the act, holiness the condition.

The New Testament revisers use the term sanctification ten times. In other words, they retain every use in the Authorized Version and change the term holiness to sanctification five times.

One of these changes we have noted appear-

[1]He. 12: 14.

ing in Heb. 12:14. "*The* sanctification." There is then sanctification and sanctification—*a* sanctification and *the* sanctification—one that is consecration and the other a making holy. These for whom Jesus was praying and their representatives, had and have the first, but did not have the second.

Paul in his Ephesian letter, unmistakably brings out this same truth. He says, "Christ also loved the church, and gave himself for it; that he might sanctify" it.[2] Apparently, how *new* this statement of truth is. How many see but *one* thing in the Calvary offering and that is God's love for *the world.* John says what is familiar to them and it should be, God *so* loved the world as to open up the way for their salvation.[3] But Calvary means something more. "Christ *also* loved the church" and provided for its sanctification!

When this love for the church was manifested —on Calvary—cannot be questioned—*there* it was manifested for the world and also for the church.

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[2]Eph. 5: 25, 26; [3]Jno. 3: 16.

The term "church" means the *called out ones* —those who had come *out* from the world. As the world needs salvation which Jesus provided in his death, *so the church needs sanctification which this death also secures.*

To make this term "sanctify" mean simply consecration is to do violence to language; is to have no respect for its scientific sources; its use by the ablest, and its definition by the lexicographer.

CHAPTER III.

SANCTIFY TO UNIFY.

This sanctification—the sanctification of making holy—is the secret of a unity which Christ emphasizes so deeply. He almost puts his petition in the form of a logical argument when he prays: "Sanctify them. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."[4]

Three great truths face us here from which no reverent student, certainly no Christian disciple, should wish to escape—sanctification, unification, conquest; the salvation of the world is clearly conditioned upon the unification of God's people and this is conditioned upon their genuine sanctification.

Christian unity is at once possible, practicable and desirable. This must be allowed or Jesus is open to the charge of being a mere idealist and an ignorant enthusiast—ordinary, visionary and unreliable.

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[4]Jno. 17: 21.

Relative to this unity not a few minds need to be disabused of practical error. We will not charge up a positive unbelief to God's people in general and to holiness people in particular concerning the practicability of this unity. The possibility of it may not be questioned, and, it may be, the desirability; but a decided hesitation exists with us, whether after all it is *reachable* —whether with "poor human nature" this is not too much to expect.

The doubt to which we are referring as obtaining among us would be legitimate (if doubt were ever this) because of the absence of the object lesson of unity, or the fact of its illustration not being much among us. If, after all the profession of Christianity and holiness in the midst of us, we do not have unity, may we expect it? Is there not some mistake in our Christian anticipation—may it indeed be looked for?

In reply to this question of unbelief, or of doubt, we must see that Christ not only teaches *a* possible and practicable unity, but one that is exceedingly lofty and Divine—*"as"*—just as "thou, Father, art in me, and I in thee, that they also may be one in us."

The union existing between these personalities of the adorable Godhead is the type and standard of that which God requires and which sanctification effects. Whatever of failure exists with us or with any, the standard must be maintained —the lack must be charged up to the human side —to the mere profession of faith with us rather than to the Divine side in a lack of a provision.

UNITY IN GOD.

Unity is *in God.* Nowhere else is it possible or desirable. The differences among men of race, of color, of language, of tastes, of habits, of traditions and trainings at once forbid the idea of unity. *Nature* is in the way—this makes it impossible.

For instance: For all to be French, all must have been born in France of French parentage; for every person to be a Yankee, they must have been born in New England of New England parentage. Thus it is readily seen that the question of *nationality* is in the way of oneness.

Unity *in God* is possible because of the possibility and actuality of a *commonness of nature* —all can be born of God and come to a genuine oneness of nature in him.

Here is a striking contrast between all religions and the true religion—the religion of Jesus Christ. Whatever value any of the religions of earth may have they are one and all unable to effect a transformation of being—a change of nature—at best they begin on the outside and work in, while the true religion begins on the inside and works out. No religion apart from that of Christ carries the element of the super-natural which only can change *nature*.

A Hottentot in South Africa converted to God and a Hindoo in South Asia who has found Christ, have a common experience; a cultivated European and an educated American who have come to a knowledge of the truth as it is in Jesus, have things wondrously in common—race, color, language, taste, tradition, training, all are passed by and a common ground of love for God in Christ is realized when the super-natural effects the transformation which the gospel of Christ provides and realizes.

This unity—this oneness—can be and is "made perfect" by the work of the sanctification which makes holy. Sanctifying is a *fusing*. Fusing is a bringing into oneness by fire. Here for in-

stance, are several nuggets of gold having a certain per cent of alloy, which are placed in a common crucible. By subjecting this to fire, they are brought to a liquid condition which separates the worthless alloy from the precious metal and thus purifies it; *but* in purifying the gold it *unifies* it—it has made the several nuggets one.

There is a unity by frost. *Freezing* creates a temporary oneness quite unlike that effected by firing. We saw by the door of a market in Philadelphia a block of manufactured ice, within which were a chicken, a fish and a bouquet. They were one, at least in condition, but oh! so dead and cold.

CHAPTER IV.

AMAZING DIVERSITY.

It is not a breach of the spirit of charity to say there is a striking absence of unity in the Christian world. The presence of *such* a multiplication of Christian denominations makes this painfully plain.

We have in this country, according to the report of the United States Government in the eleventh and latest census, in round numbers one hundred and fifty different denominations; of these more than one hundred would be denominated "evangelical."

Paul, in his first letter to the Corinthians, distinctly teaches that the presence of several companies calling themselves after this name and that, (and no *names* could be better than those employed) denoted that they were "carnal." *Carnality is distinctly at the bottom of the most of denominationalism.*

This is historic. None can study the history of the formation of denominations in the United

States and fail to see that "envying and strife and divisions," as Paul has put it, are the leading cause of this ecclesiastical conglomeration.

We say "the most of denominationalism." We do not mean to say that the absence of all carnality would mean but *one* Christian denomination in the land· but we *do* mean to say that were carnality not present *there would be a multitude less denominations than now are.* Neither do we mean to say that the coming into history of a new sect or church, necessarily indicates that that company are carnal and that this is the secret of this addition to the denominational family, but we do mean to say that the chances are that carnality somewhere is the reason for this new organization—either with conditions external to it that necessitate it, or conditions internal that occasion it.

EXAMPLES.

Take, for example, the three leading Christian denominations of our country—the Baptist, Presbyterian and Methodist. The first is made up of *thirteen* separate bodies as follows:

1. Regular (Northern) 2. Regular (Southern)
3. Regular (Colored) 9. Separate

4. Six-Principle
5. Seventh-Day
6. Freewill
7. Original Freewill
8. General
10. United
11. Baptist Church of Christ
12. Primitive
13. Old Two-Seed-in-the-Spirit Predestinarian.

Of the Presbyterians there are *twelve* bodies as follows:

1. Presbyterian Church of the United States (Northern).
2. Cumberland.[5]
3. Cumberland (Colored).
4. Welsh Calvinistic Methodist.
5. United.
6. Presbyterian Church in the United States (Southern).
7. Associate Church of North America.
8. Associate Reformed Synod of the South.
9. Reformed in the United States (Synod).
10. Reformed in North America (General Synod).

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[5]The Cumberland church has voted to unite with the Presbyterian Church (Northern), though the matter is in legal dispute, as the minority declines to lose their denominational individuality.

11. Reformed (Covenanted).
12. Reformed in the United States and Canada.

The Methodist Church represents some twenty different bodies as follows:

1. Methodist Episcopal.
2. Union American Methodist Episcopal.
3. African Methodist Episcopal.
4. African Union Methodist Protestant.
5. African Methodist Episcopal Zion.
6. Methodist Protestant.
7. Wesleyan.
8. Methodist Episcopal South.
9. Congregational Methodist.
10. Congregational Methodist (Colored).
11. New Congregational Methodist.
12. Colored Methodist Episcopal.
13. Zion Union Apostolic.
14. Primitive Methodist.
15. Free Methodist.
16. Independent Methodist.
17. Evangelist Missionary Church.
18. Evangelical Association.
19. United Evangelical Association.
20. The Church of the Nazarene.
21. The Pentecostal Churches of America.

To write the history of the formation of these several bodies would require a considerable volume in itself; but it would reveal striking evidence that had the spirit of the gospel of Jesus been dominant far less would have been the number of these religious bodies.

SLAVERY.

The most atrocious crime under the sun was practiced by the Southern section of our country for nearly two hundred and fifty years—the horrible iniquity of human slavery. That sin, in an aggravated form, was the inspiration of this colossal blot on the history of any people, would not be questioned by any in the possession of moral sanity. What shall be said of churches that wink at such atrocity?

It will be noticed that in the denominational list we have given there are bodies bearing the same name *save* that of the addition of a term that sectionalizes the denomination—the term "South." Methodist Episcopal Church South; Regular Baptist (Southern); Presbyterian Church in the United States (Southern), as examples.

While the Baptists are a numerous body as to different denominations of that name (thirteen), what is known as the Regular Baptists constitute the great majority in our country. Of these there are three bodies, as has been shown—Northern, Southern and Colored.

Relative to the division of the church into Colored, we will raise no question farther than to allow that carnality may not necessarily have occasioned it; it may be a question of *expediency* altogether. In this judgment we confess to a danger of being open to reasonable criticism, though if the motive which really actuates us were known, we trust we would not be open to censure. We are using the potential, rather than the indicative mood; we say it *may* be a question of expediency; not *necessarily* one of carnality. With one who even sharply protests by saying, *"Certainly it is a question of carnality —it cannot be otherwise,"* we shall have no quarrel; he may be right rather than we.

As an illustration of expediency where no carnality is involved, we might cite what is known as the Cumberland Presbyterian Church (Colored).

This church was organized in 1869 by the Cumberland Presbyterians themselves. It was made up of colored people—ministers and laymen—who had been members of that body. It differed from the parent body only *in race.* We say again, this *may* furnish a reasonable illustration of that motive we are emphasizing.

Again, that which may possibly be more likely to present an organization free from carnal motives is where a church is formed out of a parent body in the interest of *language* only. There seems to be several such instances; people like the Welsh, for instance, feeling the need of services in their mother tongue—indeed without such services they can have none—as the English is unfamiliar to them and with many of them will ever be.

To one reared outside the zone of color, as were we, and hence in the nature of things less exposed to prejudice, if not less informed relative to grave questions involved, it would not be difficult for us practically to reverse the judgment we have given. Especially when associating with men born and bred in the Southland, who, having been sanctified actually *know no*

color line as to their practical relations to that race. When it comes to the proclamation of truth, and helping people into the kingdom of grace and building them up in righteousness they carry no prejudice or distinction. With these beloved sanctified brethren Christ died for all.

SECTIONALISM.

But when one considers the divisions that are purely *sectional,* the question of *sin* cannot be reasonably or charitably denied. The fact obtains that the division into two great Baptist denominations in 1844 was over the question of *slavery.* The Baptists of the South *demanded* "from the proper authorities . . . the distinct, explicit avowal that slave holders are eligible, and entitled equally with non-slaveholders to all the privileges and immunities of their several unions," etc.

To this the Northern section replied: "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery. *This created the division.*

Turning to the Presbyterians, a similar painful discovery is made. In 1858 the church was divided "on the question of slavery."

What of the Methodists? As between its two leading bodies the same facts obtain. The cause of separation in 1844 *was over the question of slavery.*

In the presence of this "sum of villianies"—the buying and selling human beings—*as the sole cause of these divisions,* can there be any question as to the propriety of applying Paul's passage in the Corinthians and repeating with emphasis that, at least, in *these* instances *carnality lies at the root of the multiplication of Christian denominations?*

Continuing the study of this question and looking at the grounds of divisions that are not so excessive as those we have noted, we find, with no violation of genuine charity, that sin lies at the door. When there are no doctrinal or ecclesiastical differences and when polity and usage are the same, it seems a pity that the cause of God should be so wounded in the house of its friends by breaking up into such factions for no better reasons than have so widely obtained. The fact that at the time of this writing a union has been effected between some of these families of churches and that more is "in the air," would

furnish at least some hint that the cause of separation was groundless. Some of the lesser grounds of separations have been the question of Missionary Societies and the organization of Sunday Schools; the utility of revivals and the propriety of the use of hymns in sacred and public services in place of the psalms of David; the matter of voting in elections and educational qualifications for the ministry—these are some of the reasons for the existence of *thirteen* different Presbyterian-isms, which have been formed not among ignorant classes, *but among the people who represent one of the leading denominations as to social influence, relative wealth, educational standing and denominational dignity.*

OPEN QUESTION?

Can it be an open question in Christian circles that had genuine holiness of heart been possessed by these people—the true sanctification which expels all the element of sinfulness—there would have been present so much of love, good will, self-abnegation, submission, charity and all Christian graces, that these divisions and separate organizations would not have been possi-

ble? If a denominational unity can now be effected as in some instances it has been, and effected from no higher motive than convenience and commerce, is it too much to say that had the highest motive obtained at the outset —*the glory of God*—there would have come into view no serious thought of separations?

Without entering more into a detailed discussion and illustration of the actuality of the removal of the hideous sin that causes these divisions, by the work of the true sanctification we broadly state our argument:

1. Carnality is the usual cause of these separations.

2. True sanctification destroys carnality.

3. This sanctification in the experience of the church would have obviated this multiplication of denominations, and if now possessed by the church would find a way to reduce, by not a few, the number of Christian organizations in the world.

CHAPTER V.

DIVISIONS AND DIVERSITIES.

But a more serious question confronts us; and this is *the divisions among the so-called holiness people!* This, we reaffirm, is the more and the most serious situation of all. If holiness—if the true sanctification—does not effect unity, then Christ's teaching is erroneous; if sanctified people do not present an object lesson of unity there is no visible argument for holiness in the world, since the claim of having personal sanctification is made nowhere else. We are not saying that Christ's teaching relative to the purpose of sanctification is proved unreliable, if these who claim the experience are not illustrating its value in unity, but we *are saying that the absence of this unity robs Christ of the argument he must have in order to establish his truth at this point.*

In no realm of experimental truth can witnesses have larger or more telling place than here. There can be no greater privilege and responsibility. Can any be as great? If, as Christ

declares, the recovery of this world from sin is conditioned upon this oneness, what privilege and responsibility can be comparable to it?

May we not be pardoned if here we exhort all who are allowed to claim the grace of entire sanctification, that the greatest care be exercised that the personal conduct shall evince the possession of genuine holy character? Oh, may it be true of us as of Stephen of old, who, when falsely accused even unto the degree of being a constant blasphemer, those looking upon his face saw the character of "an angel," and the spirit "by which he spake" was irresistible and the love possessing him could cause his expiring breath to be a prayer for his murderers. Here was a distinct object lesson of the love that "suffereth long and is kind." Disputation may, as with Stephen, be necessary; but, oh! it must be with a like spirit.

UNITY VS. UNIFORMITY.

The question of divisions among holiness people is not as serious as it is usually thought to be. Certainly, wherever it exists it is a most serious matter; but it does not exist as widely as is supposed. And for the reason of a *wrong*

definition. Unity is usually thought to mean uniformity. But there are distinct ideas as the words are not the same. *Unus,* one; *unus-forma,* one-form. Unity means "the state of being one"; but uniformity means "having the same form—conforming to one mode." As a rule, also, we fail to see the difference between *diversity* and *division*—the one would be defined as "the state of being different"; the other, "the state of being *divided.*" Unity and uniformity are consistent with each other. The first is required, but not the second. It is usually thought that unity with Christian people *must mean* one church organization, or oneness of *form,* when a genuine unity may be consistent with varied forms, or more than one denomination. *Divisions* in this connection mean *factions, disunion,* etc., while *diversity* simply means *variety*—not all of one kind. These divisions—factions and dissensions—are condemnable, but diversity may be quite commendable.

An army presents an illustration of unity as against uniformity; and diversity without the dissensions of divisions. The artillery, with its varied ordnance of guns, mortars, howitzers,

balls, bombs and all manner of shot, with their equipment of carriages, horses, etc., is quite unlike the infantry and cavalry; there is a decided lack as to *uniformity,* but a striking *unity.*

There may be great diversity and lack of uniformity in family life, but no want of unity. Our United States Government is widely variant in its constitution—its executive, its legislative and its judiciary; these are far apart as to privileges and duties, but all one in aim and end.

There *may be* among the holiness people a variety of holiness organizations and churches all consistent with a *real* unity. We say there *may* be. It is too much to say that with all, this unity exists; that there are no factions and no dissentions—we more than fear there are. Were we pressed to give a reason for our fear, or for the knowledge that we intimate that we think we have relative to this matter, we think we could do this to the satisfaction of a reasonable juror. But it is not with this, just at present with which we have to do.

PARTIALITY AND EXPEDIENCY.

Variety of denominations does not *necessarily* denote the absence of unity, because the ques-

tions of *partiality* and *expediency* have rightful place with the individual. We are all acquainted with the Indian who said, "all do not think alike; if they did, they would want my squaw." We use the term "partiality." While as to its usual, or leading use, this is not a commendable word, it has a good use and is, in its meaning, a word of value. We are using it in a good sense, and meaning an inclination to one thing or course as against others. This inclination is natural and reasonable. It may be the expression of an inheritance that is many generations old and a thing of tradition and training. What personal use, for instance, have many Europeans and Asiatics for purely republican institutions? They have been brought up under the different form of government, as were their ancestors, and a pure democracy—a government by the people—they would not regard as desirable for them if they could allow it might be for others. These individuals may be exceedingly intelligent and tolerant, but they have a *partiality* for their own form of government as against all other forms, and this feeling does not evince *necessarily* narrowness and intolerance.

How frequently this feeling or conviction is experienced among us relative to religion and the church! What a multitude of people who are not Christians at all—indeed, may be thoroughly worldly or even wicked—yet all *sentimentally* may be Baptists, or Congregationalists, or Methodists; or in their feelings lean toward other Christian denominations. Let these individuals be genuinely converted and the *rule* is that they will take up a church home according to this *lean*—this partiality.

A very pronounced illustration of this is seen relative to the mooted question, the *mode* of water baptism. Who *reared* among Baptists or Presbyterians, but follow this *bent* when actually coming to the question of water baptism for themselves? We are not saying *trained* as Baptists and Presbyterians, for they may have had no training, as such, but find that the *tradition* of baptism has gotten into them, which, with few exceptions, gives direction to their choice of the mode for themselves.

We had a letter lately from a most estimable young man—a holiness preacher—who makes reference, incidentally, to that which perplexes

him. He says: "I think you will understand me when I say that having been trained as a Baptist, it is hard work for me to think of sprinkling people and call it baptism. I have perfect fellowship with all, even Quakers, and many others on different lines who are walking with God. But it seems hard work to get my head twisted around with my heart, or my heart with my head, some way. Dr. ——— has been very kind and has looked after those who desired such a service; but you can see how things would be if I were away from where I could have such assistance; it would seem wise that I take up work like evangelism, where this question need not be in my mind."

Here is a case of partiality—of *lean* toward one thing as against another, and yet an illustration of *charity* and *liberality*. This young preacher *prefers* for himself and even for others a certain form of water baptism; *but,* he would not demand a common form as a condition of genuine Christian fellowship. In this case it is grace triumphing over tradition and training. Certainly grace should be equal to this.

Not a few people arrive at this standpoint

without particular grace. *Intelligence* often secures it. One, though pronouncedly in favor of a certain custom for himself, and who would think it more wise for others, yet is able to *see* how a different course is regarded by others—view it from their point of vision—and with all charity of feeling allows their practice. Certainly grace will do as much!

Relative to this question the writer of this book has no intellectual or moral scruples; he has no experimental appreciation of the situation; has no theoretical or practical difficulty at this point. Why? Because he is more intelligent, or more catholic spirited? No, because of *partiality*—his traditional *trend* has been different—he was not brought up in that atmosphere; he somehow *imbibed* the liberal view of this question.

(Let the reader note that we are not discussing the question of the mode of baptism, but citing this unsettled and unsettleable matter merely as an illustration; if the reader has "no patience at all" with our liberal view, it will evidence how the trend of his partiality has developed into bigotry and has completely controlled

him. He is unable to see beyond his much-water-pool, or his little-water-bowl.)

APPLICATION.

Let us apply these illustrations of partiality. Take the question of government. Suppose the people who prefer that the supreme power of government should be in one person—a king—were to establish a government among a people who had been uncivilized, but who had now come to be proper subjects of intelligent rule; what sort of a government would they be expected to establish? To raise the question is to answer it. Of course, they would establish a government to their liking.

See late transactions among our own people. Cuba came into our hands and for this people a government was to be framed. Would a republic like our United States *likely* form, or continue a monarchy for that people? Certainly they would not and they did not. Here is actual history illustrating our question.

This course would not likely be only from partiality to our form of government; it would be regarded by Americans as the part of wisdom

as well. But it should be borne in mind that this is an *opinion;* people who favor a different form of government would be likely to hold a different one.

Suppose now for any reason a church is to be formed, what shall be the nature of it? Shall it be Independent, Associate, Episcopal in form, or what? The answer will depend upon *who* the formers are—*what* their experiences have been. If they have been Independents and have been well satisfied with that system, or whatever they have been and their experiences have been to them, will (in all probability) determine their course in this new enterprise.[1]

And this is not morally wrong, nor is it unreasonable; this is natural, to say the least, and may be the part of wisdom as well.

The question of *expediency* has place—that which is more likely to better serve and conserve the work of God. Expediency must be a matter, mainly, of judgment; judgment based upon ex-

[1]Let it be noticed that we are not discussing the church question in itself. We are not saying yes or no to the question whether holiness churches should be formed, but *if* formed these courses will likely obtain.

perience and observation, with something of the element of faith. The conviction or feeling is, "we can better carry on the work of God here by having *this* church Independent," or some form such as they prefer.

Of course, here is opportunity for mistakes to be made, even when a new church enterprise is perfectly legitimate; but among holy people there will be no mistake as to *intention*—the right method to secure the end was aimed at.

In these illustrations we see *diversity*—we see a lack of *uniformity;* we say again there is not *necessarily* a lack of unity. A common end is being sought and that is the establishing of the kingdom of God on earth. But, by different methods as to church organization. Not only have we cited illustrations, but we think we have produced arguments that show the position to be reasonable.

CHAPTER VI.

THE UNITY.—OF VISION.

What is the unity that the true sanctification effects? We answer, it is a unity—

1. Of Vision.
2. Of Passion.
3. Of Co-operation.

In the gospels by Matthew and Luke we have the prayer Jesus gave the church to offer. It is prefaced in Matthew by these words: "After this manner therefore pray ye." This language would seem to teach that this prayer furnishes not only *hints* as to how the church should pray, but it furnishes a *standard* to which prayer is ever to be brought; more than this, the language in Luke would seem to determine that the exact *form* is not seldom to be employed, for he says: "When ye pray, *say*"—still, as a certain commentator suggests, "since the second form of it varies considerably from the first, and since no example of its actual use or express quotation of its phraseology occurs in the sequel of the New

Testament, we are to guard against a superstitious use of it."

We have said this prayer furnishes a "standard"; to this all prayer should be brought and by it, its value and its variety determined. The prayer is not transient in its suggestions, but permanent. Its reverence, the devotion it breathes, its petition presented, its compass, its praise, are not for one people or one time as against others; but for all.

THE PETITIONS.

There are two great petitions: First, thy kingdom come; second, thy will be done in earth as it is in heaven. Kingdom points to ruler and the ruled—to sovereign and subject. To pray that the kingdom of God may come simply means, primarily, that mankind may come to be loyal subjects of the King of Kings; in other words, that men may be converted to God. That there is a farther meaning that may apply to this phrase—that the kingdom should come in its world-wide sense, indeed embracing "the everlasting kingdom of our Lord and Saviour Jesus Christ," we are not emphasizing. "The earth

shall be full of the knowledge of the Lord." This is not a rhetorical shriek, but a divine prophecy. "Thy will be done on earth as it is in heaven," is not a daydream of pious fools, but an inspired prayer for the realization of a Divine purpose plainly revealed in Scripture. This very earth, so cursed and blighted by human sin, shall yet be the scene of a display of Divine power and goodness, bringing glory to God and blessing to mankind." But this all is based upon the fact that the kingdom comes to the *individual life*. There is no salvation by community and nationality; it must be by individuality.

There is a decided unity of vision relative to great underlying truths. If all are the sons of God; if God is our common father—all are his children—where is the necessity of *conversion* to effect childhood, to bring mankind into the Divine family?

The Creatorhood of God is one thing; the Fatherhood of God quite another. "Fatherhood of God and brotherhood of man," an expression so flippantly employed and supposed to indicate broadness of thinking and brotherliness of feeling, is not Christian. Christian, in any proper

sense, is that which Christ enunciates and exemplifies; he does not so teach or illustrate. Father and brother suggest *family*—point to that common in nature; a common birth, inheritance, heritage, etc. Christ taught another fatherhood and another family than the Christian and that which he had. "Ye," he said to certain, "are of your father the devil."[1] These certain Pharisees disclaimed any parentage save the one God. What did Jesus say in reply? "If God were your Father, ye would love me; for I proceeded forth and came from God.[1] I speak that which I have seen with my Father; and ye do that which ye have seen with your father."[2] Is that a commonness of family? Hardly!

THE VISION SPIRITUAL.

The true vision is spiritual—it is what the Spirit of God gives—it rightly interprets essential truth. Has not Jesus just said, "if ye were in the Divine family, ye would have the family feeling—if God were your Father would you be seeking to kill me, one of the same family?" His answer is, "No, ye would love me." Certainly!

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[1]Jno. 8: 42; [2]Jno. 8: 38.

This is nature—natural members of the same family have a peculiar feeling for one another, do they not? Not to have this is unnatural. So in the spiritual family; there is a common feeling—a common tie—this is the test of spiritual life—of having come into the family.[3]

There are *degrees* of spiritual life,[4] but the lowest phase (there is no *low* phase) corrects not a few untoward things. The antagonism to goodness that exhibits itself in social ostracism, religious exclusion, and ecclesiastical assassinations evince the absence of a spirit of brotherliness that *the possession of even the beginnings of spiritual life would prevent.* Jesus distinctly asserts this.[5]

There is an unclouded vision. There is a spirituality that sees essential truth without fleck. It is with this degree of spiritual life with which we are now having to do—that is the true sanctification. Who ever possessed genuine sanctification and questioned the *fundamentals* of our holy faith? Jesus most pronouncedly affirms that this is the great protection for man against the

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[3]I. Jno. 3: 14; [4]I. Jno. 2: 12-14; [5]Jno. 16: 1-3.

assassination of his Good-hood; *the day when the Spirit of truth shall have come to those who love him they will be protected from an ignorance that would undeify him.*[6] There is no place for the sixteenth century Socinianism, or the Unitarianism of the twentieth, where the fullness of the Spirit is—when the genuine sanctification is experienced!

Among the sanctified here is a unity of vision. The kingdom has not come—apart from its individual coming which has so permeated society as to give a modified Christian civilization for which the devout ever give thanks and the intelligent do not fail to appreciate—apart from the conversion of the individual the kingdom is not here; but it *may be.* One has found Christ; so have another and another till the number is legion; what one has experienced and so many enjoy *all* are proffered! Relative to universal salvation, as a *provision* and as *privilege,* the sanctified people are a unit.

THY WILL BE DONE.

But more, by far, is included in this vision.

[6]Jno. 14: 16-20.

Jesus as distinctly teaches that his will may be done in the earth as does he teach that the kingdom may come in the earth. Indeed, relative to this, he is more specific, for he uses language that utterly retires mere interpretation. That the kingdom is to come *here*—in the earth—will not be questioned; this is what his prayer means; that his will may be done here *admits of no question at all,* for the language he employs forbids controversy—"Thy will be done in earth."[1]

When would God *will,* or desire, his kingdom to come? If a feature or *the* feature of that coming is the salvation of the individual, *how soon* would God wish that realized? Is *now* his time, or would he prefer the sinner to defer his salvation?[2] The glory that comes to God as men come loyally and lovingly under his rule, would he wish that postponed? We rest this inquiry—it has but one answer.

His "will." What is it? The term needs no definition—none will mistake its import. "Done." Is it a mere *doing?* The sense of the word, the teaching of the Scriptures, the nature of things suggest that it is this and more. Let thy will

[1]Matt. 6: 10; [2]II. Cor. 6: 2.

be realized, let it be accomplished, let it *be*—and let it be *now* and *immediately*. This is the tense of the verb used.

How is God's will done "in heaven?" Is it but *partially* fulfilled there? Are the saints in light hesitant and half-hearted in whatever service they are required to render? In personal character are they only approximately righteous and ceremonially holy? Are they making crooked paths and leaving undone what should be done and hoping for a future improvement? "As" the will of God is fulfilled and realized in heaven, it may be in the earth! Otherwise, language conveys no meaning; otherwise the soul's cry is vain; otherwise the demands of God are tyrannical and his promises tantalizing and his entire word unreliable.

Relative to human character, what is his will? Personal holiness! This was the original estate; this was the loss; this is the plane of recovery; this is provided; this is commanded; this is to be realized—and *now*, let thy will be at once fulfilled, that man "be holy."[1]

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[1]Matt. 6: 10.

Is there lack of character with God? Is there want of conformity with him in act or motive to standards of his own making? Is God wanting in personal holiness? "As he which has called you is holy, so be ye yourselves holy. . . . Because it is written, Be ye holy, for I am holy" —the grammar of which is, *become* ye immediately holy; *continue ye yourselves* to be holy."[2]

Relative to this vision, sanctified people are one. They are painfully awake to the fact of the absence of personal holiness where God expects it and men, as well, have a right to look for it; they see the provision in the Christ of God for the church to be holy; they demand with all strictness this for themselves and countenance no laxity in heart or life. Here they are a unit.

Where else is this feature of this vision? Who see this Divine provision? Who see this privilege and confess its personal possession? Who pray for the people of God to be truly sanctified? Who devote themselves to this end? The sanctified people! And they only!

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[2]I. Pe. 1: 15, 16.

CHAPTER VII.

THE UNITY.—OF PASSION.

Life has its expression. It may be feeble or it may be forceful. Nature will assert itself. Jesus speaks of life more abundant[1]; i. e., life with the addition of *health*—all opposed to life removed; being *well.*

The vision we have been emphasizing is more than intellectual—a mere *seeing* the situation and an *acknowledgement* that it exists. Indeed, it is not of the head, for it is a *spiritual* vision and such is not within the power of unaided intellect. "For with the *heart* man believeth unto righteousness[2];" "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned[3]." It is through the quickening of the spiritual nature that the intellectual has any appreciation of the spiritual situation.

This life which we call *spiritual,* has no reality

[1]Jno. 10: 10; [2]Rom. 10: 10; [3]I. Cor. 2: 14.

or value save as it is genuinely *affectional*—it is *love*. "God is love; and he that dwelleth in love dwelleth in God, and God in him[4]."

Love will be manifest. An inactive and inoperative love is unthinkable; "God so loved the world that he *gave* his only begotten son[5]." The *manifestation* of love with God is ever related to the *statement* of his love. "In this was *manifested* the love of God toward us, because that God sent his only begotten son into the world, that we might live through him[6]." There may be many motives for Christian service, some of which are very unworthy and which will not bear scrutiny. The service itself may be commendable and may be intelligently performed with some results of value, when the *reason* for its performance may be exceedingly censurable. Jesus himself mentions people drawing near to him with their mouth and honoring him with their lips, when their *hearts* are far from him. Notwithstanding service, he denominates them "hypocrites[1]." Paul mentions the fact that certain proclaim the gospel, for the proclamation of

[4]I. Jno. 4: 16; [5]Jno. 3: 16; [6]I. Jno. 4: 9; [1]Matt. 15: 7, 8.

which he is thankful, but the *reason* for their doing it was to add affliction to his bonds[2].

It is not *service* primarily, that God wants. Is a loving and true wife satisfied with mere outward and needful attentions from her husband? Are the demands of her loving and loyal nature met in the mere fact he furnishes food and fuel with shelter from the storm and covering against the cold? Is the provision of the necessaries of life or even its luxuries what her true and pure nature requires only? Does she not need and want affection? Is not this that which alone can satisfy?

TWO KINGDOMS.

There are two kingdoms of God; kingdoms God has instituted and over which he reigns—the kingdom of nature and the kingdom of grace; the natural and the spiritual; the kingdom in which are all humanity and the kingdom in which are only his sons.

In the first are all the proper social, humane and affectional feelings and activities. Here, the children of this world, those who have no religion are active and appreciative. A thoroughly

[2]Phil. 1: 16.

worldly man has an interest that is neighborly and that that would do his neighbor a kindness and would protect his interests. If he saw his property imperiled by fire, or his life exposed, he would seek to protect and defend him. This is that which may belong to the natural and humane sphere—the kingdom of nature.

But this neighbor has a larger need; he is in greater peril than endangered property or exposed life. He is a sinner, and as such is exposed to the wrath to come. He needs God. His truest interests demand Divine interposition. He needs awakening and salvation. Will this neighbor so ready to defend and befriend—will this man of the world pray for the salvation of this sinner and seek to get him to hope, to God and heaven? Never! Why not? Because here is another kingdom in which this man has no place or part. To this he is *dead*. Relative to the other he is greatly and naturally *alive*, but concerning the spiritual kingdom—the kingdom of grace—he is utterly unknowing. Whatever assistance this sinner gets, he must get it from one who has an appreciation of his spiritual need—it must come from one *in* and *of* another realm.

Jesus emphasized this truth in an unmistakable manner. He said to a certain man, "Follow me." This man had, evidently, an aged or sick father to whom he felt indebted to "see through." Here is the kingdom of the natural. None can reasonably charge the compassionate Son of God with being indifferent to the common obligations or even the amenities of life. He who ministered as did he in the realm of the natural[1], and even made miraculous provision for the pleasure of wedding guests[2], could hardly be open to such criticism.

To the command to follow him the man replied: "Lord, suffer me first to go and bury my father." The answer of Jesus is as well-nigh startling as is it instructive, "Let the dead bury their dead, but go thou and preach the kingdom of God[3]." Here are the two realms—the natural and the spiritual. Those only in the first are "dead" as to the second. Dead people—the literal dead—cannot bury the literal dead! These "dead" were alive enough, but only to the one kingdom in which they were .

A young man went home from a revival serv-

[1]Jno. 2: 1; [2]Lu. 7: 11; [3]Lu. 9: 60.

ice in which he had been genuinely converted. As he got into the family circle just before retiring, his bosom heaved with great emotion and he began to cry aloud. Upon being questioned as to the occasion of this feeling he said: "I have just been converted," and looking toward his unsaved brother he continued, "Now I want Joe." Exactly! Here is an expression of nature—here is the new kingdom into which this young man has come by the supernatural and now he appreciates that to which before he was utterly dead.

NOTHING LOST.

The greater includes the less. He who is alive in the spiritual kingdom of God has lost nothing of value which belongs to the kingdom of nature. All of value there is still his privilege and within his reach. What that makes for the bettering of any department of one's selfhood must one be deprived of who comes into the kingdom of grace? The *merely* natural—if this be all one gets—is of little profit, *while "godliness is profitable unto all things.*[1]" The man who has come into the kingdom of grace will be as ready

[1] I. Tim. 4: 8.

to look after the property and person of his neighbor as he was before, and *in addition* he will be solicitous for his soul.

Sin is death. The peculiarity of one "dead in trespasses and sins" is not his *personality,* but that as a personality he *has sin and is in sin.* It is sin that characterizes the death. Thus a sinner—a dead one—as we have noted has no appreciation of the life that obtains in the kingdom of the spiritual.

Sin—carnality—is in one who is not yet wholly sanctified.[1] This is a condition of nothing short of death; that is, there is a section of the nature not yet made alive—a department from which the sin principle has not been expelled. Without entering into a formal discussion of this question here, we assert what all Christian theology teaches and relative to which the scriptures are exceedingly plain, that this sin principle exerts great influence upon "the new man[2]."

Those not entirely sanctified have little or no appreciation of the privilege for others, and *are not devoting themselves to their sanctification.* As it is theoretically and historically true that

[1]I. Cor. 3: 1-4; [2]Gal. 5: 17.

sinners do not labor for the salvation of sinners, so it is true that the sanctification of the church is only sought by those in the experience themselves.

WANT.

Relative to the sanctification of the church as the salvation of the world, the sanctified people are a unit in passion. They not only see and confess, but they *want* these ends realized. The term "passion" we are using advisedly. We are not unaware that it is a strong word, but a strong word is required. We are using it in the sense of a *strong desire,* a *controlling activity.* Not that the depth of what we term *emotion*—a deep *feeling*—is constantly present with sanctified people, but their nature is so transformed into the image of the Lord Jesus, that the light they have —this vision we have emphasized is so genuine —the love of God is so shed abroad in them by the Holy Ghost, that they are never indifferent relative to the salvation of a sinner or the sanctification of a Christian believer. An indifference upon the part of a professed disciple of Christ to the degree of caring little or nothing whether a sinner, or the world in sin is saved or not, at

once brands such a Christian claim as a mere profession and one that carries no value whatsoever. There may be people and people not a few claiming to be sanctified wholly who love little the sanctification of others and labor less for this end; but this spirit is so unnatural and unchristly as to determine its being an utter deception if not worse.

Genuinely holy people do not need the "warming up" days or weeks of preparation for revival which are so usual. They are ready. While there may be an increase of faith needed because of a certain exigency, yet they are ready for and crave the added equipment whatever be its nature. *They want God and what God wants;* they share in the feeling of the Psalmist as he states his own passion for God[1] and the new activity when the fulness of Divine love is come.

The expression or manifestation of this passion is not necessarily the same. Gifts differ. One has an adaptation for house to house visitation and other personal labor, but has no gift for and no leading to much public service like exhortation or even vocal prayer; another's work may, par-

[1]Ps. 42: 1.

ticularly, be a public service like a quiet canvassing a congregation for souls during the opportunity such as an altar call gives; another may have the gift of fiery exhortation and fervent appeal with or without the call or gift of the ministry itself; another may be an adept teacher who at an altar service is exceedingly useful in helping them into the experience for which the people are there—indeed there are "diversities of gifts," "differences of administration" and "diversities of operations[2]."

Within a year we labored in a service with a layman who seemed to be conspicuous for the absence of any particular gift in prayer, testimony, exhortation or invitation; he was apparently all interest, but bore no part in the service so far as we could see except to *smile on everything good and pay all the bills.* His interest and gift seemed to be in these directions. Not poor ones! A few have a great combination of all; not many. But all the sanctified people *want* the kingdom to come and the Divine will to be done, and *so* desire it as to be alive and alert that the ends may be realized! There is such a passion. They all have it. Hence there is unity.

[2]I. Cor. 12: 4-6.

CHAPTER VIII.

THE UNITY.—OF CO-OPERATION.

This is a conclusion that is most legitimate—indeed natural to conclude. If the vision and the passion are genuine as we have indicated and insisted, there can but be a *unity of co-operation to realize these ends.*

This may present a difficult field of investigation and illustration. It does. Yet the difficulties must not retire at least a serious and earnest attempt to get light upon and into the situation. Co-operation must not be taken too literally. The meaning of the word itself will aid our thinking —a working together. The great canal across the isthmus of Panama is to be constructed by our government giving us a great waterway from ocean to ocean, creating a strategic connection between our Eastern and Western boundaries and putting within easy reach our new worlds in the far East. The government at Washington and the operators at Panama are working together; but they are a good ways apart as to dis-

tance. The corps of a great army as well as its sub-divisions of regiments and companies separated by great distances it may be on land and sea, are contending against a common enemy under a common flag. They are one—a unit in co-operation though by no means in method.

Distances as to measure and diversities as to method are no bar to the genuineness of Christian unity. A man or company in South Africa may be in the heartiest accord with people in North America, though thousands of miles apart and the existence even of one another may not be known. Holy people are a unit in that they are directing their energies toward common ends —one of these ends is the *entire sanctification of the church of God.*

We must be privileged to recur to a former emphatic position we have taken as to an exclusiveness of vision and activity. Is it asked, "Are not all Christians seeking the common ends you have suggested? Are holiness people only actively engaged here?" Our reply repeats our statement that holiness people *alone* have the vision of the *need* of the Christian church and their *privileges*—they *only* see that

they *should be sanctified, may be sanctified and they alone labor for that end.*

NOT LITERAL.

Co-operation, then, oftentimes, cannot be literal as to place, time, or indeed of method. The geography of the world, the conditions of men, the state of the church forbid it. The co-operation is genuine and general notwithstanding. New Zealand is not New England; when the Christian missionary is active in China or Japan, the usual inhabitant of North America is unconscious of an existence even of himself. And church conditions differ. One may be among a Christian people, whose spiritual life is so feeble, if not intermittent, that however strong his desire to supply them "solid food" it would be like in unwisdom and fatality, the giving of pork to a baby.

There may be, then, a genuine co-operation that is not literal and cannot be.

NOT ECCLESIASTICAL.

Co-operation need not be ecclesiastical. A Methodist may be laboring, as such, as best within him is for the ends the vision and passion

see and crave; so may a Baptist, a Presbyterian, etc. These men and women are not co-operating ecclesiastically, i. e., in a common church—but they are in the heartiest sympathy with one another and greatly desire that all the work of God shall prosper in one another's hands. Indeed this feeling of unity is so real that if only *one* of these laborers and localities may have distinction by great blessing from the Lord, *each one would gladly see the other have that honor rather than himself*[1]. His prayer is and where none but God hears, "While O God, I would not be remiss in duty or dull to comprehend my privilege, yet if conditions with me or with my opportunity are such any considerable blessing must be withheld, O do not withhold it from others; if for reasons known only to thyself blessing distinct and Divine may only be given to one place, pass me and mine by that another may have this visitation from the presence of the Lord."

This demands that sharp distinction be made between the mere *profession* of an experience, and the experience itself. The spirit we are de-

[1]Rom. 12: 10.

claring that holiness ever carries is so unselfish, so kind, so courteous, that no mere orthodoxy of doctrine or contention for heralding it can produce any such results.

We would, however, narrow our thought and treat this question as it is practically with us, and must be with us, we think, in the interests of all concerned.

We have said in the course of this writing, that there is a lack of unity among so-called holiness people, while we are not now taking up that question in particular we wish to note the presence of holiness churches among us.

CHAPTER IX.

THE SITUATION.

We are taking the situation as we find it. We are not discussing the church question—whether there should or should not be these organizations of holiness people—the simple fact is these churches exist and quite a few of them in the land as a whole.

These bodies differ slightly at the most, particularly in the matter of church government and in name. We are not including certain so-called holiness bodies which entertain views and teach for doctrines that not common with other holiness bodies; these we shall mention later.

In referring to these several holiness bodies or churches, we *assume* that they possess in their individual life that which makes them distinctive—holiness. We *allow* that these peoples are holy people—that they are *actually in possession of perfect love.* Unless this is true the whole situation is a misnomer, a caricature and is as it should be a hissing and a byword. To have

holiness churches with us without holiness is an inconsistency too glaring for serious consideration.

In our discussion we have said: Had holiness been possessed by the church we never should have the *multiplication* of denominations which the country affords and with which we are afflicted; more, if holiness *now* were to come to be possessed by the church in general, *a way would be found to greatly diminish the number of Christian bodies.*

Let us apply this statement and principle to the question immediately in hand. If genuine sanctification really means the lessening of denominations, how will this experience effect the denominational situation among holiness bodies themselves?

This is a question that a debater, especially an unfriendly one, would raise and press. He would be entitled to a respectful hearing and to an answer; to a hearing surely on the principle of courtesy and to an answer in the interest of consistency.

The holiness movement in our country as such, is young. Especially is this true of *organized*

holiness churches—the oldest with us count their age with a few years. The eleventh United States census is the latest basis for a government report and this dates as to its publication, from 1894. Many, if not most, of the holiness churches have been formed since that time so are not tabulated in the government statistics.

It may be as true as it is charitable to say, that this limited time has hardly given the holiness people a chance to "turn around" and see just where they are, relatively, and see in relation to other bodies what can be and what should be done. For instance: Two of the leading bodies of the holiness people are, at this writing, practically determined to become one. These churches were organized—one in 1893 and the other in 1895. These denominations are not geographically near each other, in the main. One is mainly in the far East, and the other in the far West. As these bodies have observed each other and see how greatly they have things in common, their godly good sense has suggested the idea of federation. This is, we suppose, likely to be consummated in the near future and with the motive that God may be glorified. If this federation should

not be realized we doubt not that it will be for reasons which will mutually be recognized as in the interests of *expediency* and not from a lack of *fraternity*.

ONE, OR A FEW.

The holiness churches are so one in doctrine, in aim, in method of work that it would seem practicable and desirable for an actual union into less bodies if not into one body. In the interest of consistency as to our argument and as to actual facts we now say: If the spirit of holiness continue to obtain among the holiness people this federation in the form of an organic union—the coming into one body, or into *a noticeable less number of bodies is sure to come to pass.* It requires no prophetic vision to make this declaration; it is the legitimate finding of any one, we think, who sees the nature of Christian holiness —sees how it always brings to pass in personal experience a genuine unity of spirit which we reaffirm *tends* to realize an actual outward oneness.

Though we have already said it, and said it with emphasis, we re-say it that we may not be misconstrued relative to this matter of *church*

organization. When we say what we have just said, that an *outward oneness*—a *single denomination* is to finally come to pass, or at the most a very *few* holiness bodies will be with us, we will be thought to say that all the holiness people are to come out of their churches and join this one or these few. This is just what we have *not* said and do not propose to say; not that we fear to say it, but because the logic of facts forbids our entertaining such a view. The holiness movement is bigger than *any denomination.* That it is so is patent to all; that it *should be* so is both desirable and unavoidable. But this particular question is not within the scope of our present discussion. What we wish to reaffirm is, that our contention for and our prophecy of an actual outward denominational unity is *concerning the holiness churches that now exist or may come to exist. They* should become one!

CHAPTER X.

SOME REASONS.

1. They should become one in the interests of *economy*. Mr. Wesley said: "Much *love* does not imply much *light*." Great love, and indeed perfect love may exist where there is not great wisdom relative to temporal matters even when closely related to spiritual things. Were this not so, then a clean heart would be the short cut to all needed sense in relation to the affairs of this life as well as to the life that is to come. The fact is that the most of us ordinary mortals know that a great difference exists between a clean heart and a clear head; the first may be had at once, but the second—oh, *when?*

The kingdom of God here is established in a *material* world. *Things* have to do with the church as do they with interests that are purely secular. These cost money. A building for Divine worship and Christian work means an outlay of expense as does the erecting a house for the dry goods business. There is no substi-

tute for *money* in building the kingdom of God, and money is a great trust. The cause of Christ *demands* the temporal in a world like that in which we now are and to which Jesus came to establish his mission and effect his salvation.

In a given community is a body of excellent people who are organized into a communion known as ——— Church ——— a holiness church. They have secured a suitable lot and put upon it a neat building as a house of worship. They are an excellent people, possessing we will allow, the genuine experience of heart holiness and are as intelligent as the average company of common people of which God made so many and loves so peculiarly.[1]

Only a few blocks away, if that far, is another holiness church of a different denomination. Between these, there is absolutely no essential difference, not as much even, as a mode of water baptism; the *tag* by which they are marked—their mere *name*—is about all that causes them to be unlike. And mark: They are on good

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[1]Abraham Lincoln said, "God must have loved the common people exceedingly, since he made so many of them."

terms with each other; for have we not been allowing that they have the *real* thing? They possess holiness, so our finding as to a mutual fraternity is correct.

FACTS.

Now, as to *usual* history, what are the facts? One is, this community does not *yet* need these two churches. The work has not so developed as to demand, by any manner of means, more than one holiness church[1].

Another fact is, as a rule, *one building* with the expense of conducting church services is all the holiness people with their following are able to have; and generally, not able to have even one building without a *debt*. We do not say an embarrassing debt, or that the fact of the debt determines that they do not need and should not, from their standpoint, have that place of worship. But if this be true relative to *one* church building, what shall be said about having the second?

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[1]Not a few who read these lines will assert with great earnestness if not in as great impatience, "We do not need any such church!" Let us remind such and all, that this point we are not discussing in this booklet.

The fact, more often than otherwise is, that the holiness people organized into denominations, *are not able* to do what they are undertaking and not a little embarrassment, not to say moral harm, comes from this commendable zeal and as condemnable policy.

These are times of missionary activity. All churches are giving attention to this great obligation and privilege; not a few are giving aid to this great enterprise hoping to compensate for their not being Christians; and so it comes to pass that missions in foreign lands are at the front. Where are the holiness denominations that are indifferent to this call? So, it obtains that all must have missionaries, with the needful accompaniments in plants of buildings, printing outfit, medical dispensaries, etc., etc. Were there no consideration other than this one of foreign missions, it would seem that the good providence of God would enable the holiness people to effect an organic union. Even if *domestic* considerations are such and are so reasonable as to require, at least for the present, distinct denominations, it would seem exceedingly advisable that a federation be effected for the establishing and con-

serving the interests of missions in foreign lands.

If, in the church generally, there is a lack of ministers and workers, this does not, we believe, so exist relative to the question of missions. What seems to be needed on all hands, is the *means* to provide for the people who are ready to take up work in the dark places of the earth. Is it too much to say that it would seem that the time is not distant when the *heads* of the holiness people would overtake their *hearts* and come to see that federation in missions must be realized or great opportunity be lost in wasting those energies that are expended on what comes to be *denominational work instead of on the kingdom of God.*

WORLDLY WISDOM.

In one of the gospels Jesus takes up the *money* question and relates it to even the kingdom of heaven beyond. He teaches that this medium of exchange—this that can be really transmuted into character and soul values—may have and indeed does have intimate relation to the life that is to come. In this parable he strikingly observes that "the children of this world are in their gen-

eration wiser than the children of light[1]"; that worldly men in their affairs, show more *good sense* in the conduct of merely temporal things, than Christian people—the children of light—show in matters of infinite importance; and that the people of God should often learn practical wisdom from those about them.

In the principle of combines, trusts, syndicates, etc., is genuine business sagacity. The history of these in this country reveals this. That awful oppression exists and has existed because of these, and that great dangers confront us is not in the *principle,* but in the selfishness and cupidity of man. If one set of men can conduct railroad interests which cover thousands of miles of traffic with practically as great ease as can they handle the interests of a few hundred, it is at once a matter of economy that the consolidation of roads be effected.

We are in the times of church consolidation and confederation. It is "in the air." In Canada for instance is this being realized and a leading consideration is the one we are considering—

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[1]Luke 16: 8.

economy. If people are seeing this privilege and obligation in usual religious experiences—and we do not intend discourteous comparisons—what should be expected from those who really have the unusual?

A TEST.

There is a *test*. There is that which will show whether we are actuated by the motive of genuine sincerity and piety—whether Christly devotion and the weal of souls actually dominates us, or whether personal conceit and pride of denominationalism are back of our institutions and insistencies.

Sincerity welcomes light. He who *wants* to be right challenges our sympathy. "None are as blind as those who *will not* see." It is easy to be mistaken as to means and measures, but genuineness of intention is as easy come by. One should be commended who though wrong was seeking to be right, and the man who is right intending to be wrong is always open to just censure.

What motive is really actuating us in our holiness church enterprises? Are we dominated by pure love to God and our fellows? Are we

seeking the upbuilding of the Redeemer's kingdom? Let us see. Can a simple and sane test be found and applied?

Let our readers constantly keep in mind that we are presupposing that the holiness denominations, especially those persons who determine the movements—the leaders—are *genuinely holy people.* This we have constantly allowed in our arguments. As yet we have not treated it as an open question.

In a given community, is a holiness church fairly well established. This people stand for and illustrate the true doctrine of holiness. This community, as we have before said and shown, *needs* as yet no other holiness church. This church represents a certain denomination or, being strictly independent, no denomination; why should *another* holiness church be established alongside? A church differing, *not the slightest* in doctrine or method of work—differing only in a mere name as indicating different form of government. It is an independency, while the church already established there has a connectional policy, or *vice versa. Why* should another church plant itself on this ground?

A REAL TEST.

This question—this illustration—is the *test* we bring. To examine the situations among us by this test will, we unhesitatingly declare, show up our *intentions* as well as our wisdom or lack of it. Admitting what we are admitting—that the church established there is a genuine holiness church, why have another?

We are not *assuming;* we are *citing.* We are not supposing conditions for argument's sake, we are stating *actual occurrences. Why* should they exist? Brethren, let us face this. Let us fairly and frankly meet this question. Let us scrutinize the situation. "Why was I a party to the establishing another holiness church in my community?" That question must confront us later; is it not wisdom to consider it now? If our reasons be sane and safe, the investigation will be helpful; if otherwise, surely the earlier we see and correct our error the better.

To any considerable extent the way may not yet be opened to consolidate the holiness churches —to bring them into a very few, or into one. Admit this; and admit that this is the finding of true love and genuine expediency; but will true

love under the flimsy guise of "expediency" keep up the habit of establishing holiness churches where as good as the added ones already exist? Cannot rights be respected? If "our church is better calculated to carry on and conserve the holiness work than others," which opinion is as liable to be erroneous as it is conceited, even then, in the interests of common brotherliness and the speech of people who are not situated to know the inwardness of things, would it not be wise to establish elsewhere?

We might enter into an analysis of the situation, by giving the reasons that would be forthcoming at this point. Why have these churches been established? The reason would, we sincerely believe, fail to convince an impartial juror of the reasonableness of the procedure; but we prefer that the inquiry and investigation be made by each individual mind and answered before the individual conscience. *Why are we, as a holiness body alongside this other people?*

2. We think this unity of organization should be effected in the interests of *fraternity.*

There can be no Christian experience apart from brotherly love. "We know that we have

passed from death unto life, because we love the brethren. He that loveth not his (Christian) brother, abideth in death." Holiness is this; and it is more; it is this love perfected. The convert *feels such warmth of soul* toward all Christians and such genuine pity for all who are not. This *feeling* in the newly converted one is exceedingly real and blessed. But the sad history with the usual Christian is that this soon dulls—this feeling so distinctly and essentially Christian does not last long as to its conscious warmth —it too soon becomes an experience of the past.

CHURCH-ISM.

One of the great causes of this *cooling of soul* is church-*ism*. The convert soon passes through a real gateway into a fold, about which he finds is a *fence*. He is *enclosed*. He is *churched*. Within this enclosure—in this denomination are more people wearing the mere church *tag* than are possessing the Christian faith; it is no unkindness to say that whatever denomination this may represent, there is more here of churchanity than Christianity; these people are great on their denomination—pronounced Method-*ists*, or Bap-

tists, or Congregational-*ists,* or Advent-*ists,* etc. Should there be denominational folds? Yes! Should this convert "join a church?" Yes! But there should be far less of these denominations which would mean much less peril to this young convert. And this is not ideal. It was so in the early Christian centuries and should be so again. In the interest of this young convert's Christianity, there should be less churchanity!

A SOURCE OF TEMPTATION.

This principle holds in holiness. *Classes* tend to *caste.* Individual denominations, even holiness denominations, tend to personal separations. This is the trend of things, which carries a subtle temptation. As a holy man you not only have nothing against your holiness brother, but you genuinely love all. Yet as a holy man of a certain denomination, you will be tempted to feel that because Bro. A. is of another fold, he cannot quite equal what he would be if he were of yours. Here is the entering wedge of unfraternity. The wedge is denominationalism and the driver of it the Devil! Here, at least is a *source* of temptation, which we are saying need not exist.

But more than this: There is a philosophy here—a question of *nature*. Every relation of life involves a corresponding obligation. One has a family. His relation to his family carries an obligation that he has toward no other family. It is *his* family. Must he not provide for and protect that circle *as* he is called upon toward no other? Certainly! You are a member of a certain holiness church. Does not that fact place you under an obligation to that denomination that you do not hold to any other? Certainly!

Here is law. Here is the law of the commonwealth, of conscience and of God. This is as it should be. It is right. It is nature. But here is a peculiar peril. The *obligation* is right because the *relation* exists; let the relation cease, then does the obligation. That there may be no needless cause for fraternity being wounded and trespassed upon, bring the organization into *one* for we are brethren with a common cause against a common foe!

3. This unity of organization should come to pass in the interest of *Christianity*. Did not Jesus pray for unity? Then this when realized, is a Christly end. How far should our outward,

organized unity be, is a further question than the fact of unity itself, as we have constantly allowed; how far should it be? We think it reasonable to say, *as far as practicable—the farther the better.*

That there is a unity better by far than an outward one—the real inner, spiritual unity—of course, all admit; the question we raise is, may there not be *both? Should* there not be both?

The ends of this unity, according to the prayer of our Lord, are the intellectual awakening of men as to the divinity of his mission, and their actual personal salvation[1].

No such ends may be hoped for apart from the special interposition of the Spirit of God. Only as he operates in the human mind and upon the human heart will such results be realized; but the *condition* of that working is the unity we are emphasizing.

SOMETHING TO SEE.

Is there no relation between the object lesson of oneness—the real *seeing* it—and the coming of "the world" to believe in Christ's mission? It

[1] Jno. 17: 21-23.

would seem that there is a something for this poor lost world *to see,* in order for their believing. What appreciation has "the world" of spiritual things? On the other hand, does not the world have a knowledge of the multiplicity of churches about them? We think the way they are dinged and dunned to help maintain them would give them some idea! How about the holiness churches? Are worldly men so ignorant of surroundings and so ignoring, as not to know that these families of holiness churches if not factions of holiness people exist? Let a man of the world hear a holiness sermon, and as the preacher warms up to his theme of sanctification as the secret of unification, our unsaved friend will consider himself yet sane, though he looks about himself and asks, "Where is it? If this sanctification makes people one, how about what we are seeing amongst you holiness people? There seems to be about as much division among you as among those who profess less."

John Wesley, who cannot be accused of not being an intelligent observer, and as charitable as intelligent, in a most startling and indeed scathing manner declares that *Christians them-*

selves are in the way of the conversion of this world. He enquires, "Put Papists and Protestants, French and English together, the bulk of one, and of the other nation, and what manner of Christians are they? Are they holy as he that has called them is holy? Are they filled with righteousness, and peace, and joy in the Holy Ghost? Is there that mind in them which was in Christ Jesus? And do they walk as Christ also walked? Nay, they are as far from it as hell is from heaven!" Speaking still of Christians he says: "The grand stumbling block being thus removed out of the way, namely, the lives of the Christians; the Mohammedans will look upon them with other eyes, and begin to give attention to their words. . . . Observing the *Christian Dogs*, as they used to term them, to have changed their nature; to be sober, temperate, just, benevolent; and that, in spite of all provocations to the contrary; from admiring their lives, they will surely be led to consider and embrace their doctrine. . . ."

"And then the grand stumbling block being removed from the heathen nations also; the same Spirit will be poured out upon them, even those

that remain in the uttermost part of the sea. The poor American savage will no more ask, 'What are the Christians better than us?' When they see the steady practice of universal temperance, and of justice, mercy and truth. The Malabarian heathen will have no more room to say, 'Christian man take my wife: Christian man much drunk: Christian man kill man! *Devil-Christian!* Me no Christian.' Rather, seeing how far the Christians exceed their own countrymen in whatsoever things are lovely and of good report, they will adopt a very different language, and say, *'Angel-Christian!'* The holy lives of the Christians will be an argument they will not know how to resist: seeing the Christians steadily and uniformly practice what is agreeable to the law written in their own hearts, their prejudices will quickly die away, and they will gladly receive the truth as it is in Jesus."

Is not this the specific teaching of God's word? Does not Jesus himself assert that *the seeing* the good works of his people leads to glorifying the Father in heaven?

There is a very serious question among Christian people in general, and now we mean among

not a few who are friendly toward holiness and the holiness people and who certainly do not mean to cavil and criticize; such say, at least within themselves, "If holiness is calculated to unite its professors and possessors, why are these good people not more one in their church activities?" Whatever reasons, wise or otherwise, that we holiness people find for our denominationalism, do we not owe it to Christ and his cause that we present a more single and solid front in our common campaign against sin and the devil? For Christianity's sake itself, should we not become one?

CHAPTER XI.

FACTIONS AND FRACTIONS—THEIR CAUSES.

It will be noted that in our discussion, we have said that there is a division among so-called holiness people; while we have tried to show, that this is not as serious as is generally thought, because it is not as extensive as people imagine, yet it is serious enough—it actually exists.

There are factions and fractions among us—divisions and diversions—as painful as are they plentiful.

Of course the great reason for this condition—the reason underlying all reasons, is the fact of *carnality*—the presence of *real sin!* Profession of grace and salvation is easy even where no grace and salvation exist. People may be deceived; they may be hypocritical. We hesitate to charge the latter and do not. The scriptures call attention to the danger of deception and of self-deception, and warn against them[1]. There must be an *outward evidence* of godliness else all profession is vain. The garment of the

[1]Gal. 6: 7; I. Cor. 3: 18.

high priest had about it the bells and the pomegranates in equal numbers, so far as is known, indicating what has been termed profession and possession—the confession of faith and the manifestation of fruit. When God's people had come into the land of promise they were to both profess and exhibit—they were to open their mouths in profession and their baskets of possession[2]. It was not enough to have come, they were to "profess" upon arrival that they were there; it was not enough to do this, they were to show the priest the fruit. Neither was sufficient without the other.

God unites the lip and the life. Of what value with us is the *say* so, if it does not *seem* so; and there will be no permanent *seem* so without the *say* so. "What God has joined together, let no man put asunder." Not a few have divorced these and have always come to grief.

PECULIAR TEMPTATIONS.

While the great reason for the strain and strife existing among holiness people is sin, this sin is come by through peculiar temptations and

[2]Deu. 26: 1-4.

conditions. Where this sin exists which shows itself in confusion and division there evidently was once the pure and true spirit of perfect love. The devil cares little *how* he upsets a person or a people, only so he does it. He had as soon make them go too fast as too slow. To run past the station into the woods, is to fail to leave the passengers at their desired destination, as truly as to slow up in the brush long before the station is in sight.

There is not a little that holiness people have in common with the devil. He evidently has great *light,* but where is his *love!* How brilliant is his intellect. How familiar is he with truth. An evidence of his once having had an "estate"[1] high and holy is seen in what he now has of certain knowledge that must have been come by through experience. He has lost all love, but not all light. His heart is gone, as to goodness, but not his intellect, as to brightness.

There is no clearer putting of the *doctrine* of holiness and a statement of its *ethics* than is given by people among us who evidently have neither as to experience. Knowing them by their

[1]Jude 6.

fruits is a Christ-given test *to be applied for one's protection*—if they have holiness the community may well hope it is not contagious, for it would be a calamity to get it. However badly off an average neighborhood is, it would be worse to get the spirit that these false professors of holiness have.

We say this sin of strife and of schism, of diversions and divisions has been brought back to the once purified heart and life by a noticeable, if not by an almost natural method. As all must at once see, the kingdom of God cannot be carried forward in this world of ours without temporal means—*money*. Relative to the *use* of money there is as great difference with people as there is difference as to its possession. Some people with no religion at all will give money, even to good causes with greater ease than some others who have genuine religion. This may be difficult for some to see and allow, but it is exactly true; it is true in the *actual experiences* of life, and it is true in the *nature of things*.

COMPARISONS.

When comparisons are made, care must be taken as to *how* they are made. If we wish to

see what grace will do for one we must compare him, or contrast him with *himself* or *his kind*. For instance: Mr. A. is a very generous man with his money. He has a splendid inheritance of nature. He is kind, is sympathetic, is considerate. The suffering of a dog greatly appeals to him as well as the need of a poor woman. He is, as well, an intelligent man. He sees that the church in a community means the advantage of that community in every respect. As a property-owner he is better off; his real estate has an enhanced value as the church is in the town and as it prospers. He gives to the church because he ought, as well as because he wants to do it. He is *naturally* a benevolent man. He has a deposit of these good qualities that has come to him from the stream of several generations—his father, his grandfather, etc., were this kind. He is this like thousands of people without any personal salvation.

Here now, is an opposite nature in a Mr. B., a man whose inheritance is just the extreme of Mr. A.—the generations back of him have been so rigidly economical as to be stingy if not mean.

What a contrast in these men! There is hardly a comparison.

Now when it comes to religion—to salvation—these men must not be compared. Mr. B. with a genuine case of conversion, will not compare with Mr. A., it may be; Bro. B. must be compared *with himself,* or as we have said, with *his class.* The question must not be, how does he stand relative to benevolence *with religion* with somebody without it, but how does he compare *with what he was before he got it?* With the scriptures and experience before and with us, we may unhesitatingly say, if he is not decidedly improved by his religion, it is evident that he is deceived as to having any! Thomas Paine, the notorious infidel sent his manuscript, "The Age of Reason," to Benjamin Franklin for his opinion. This astute old philosopher sent it back with these lines: "Burn your piece before anybody else sees it; if the world is as bad with religion, what would it be without it?" Exactly! If Bro. B. is so close-fisted *with* religion, what would he be without it?

OPPOSITE NATURES.

Opposite natures are decidedly opposite, that's all. And these opposites must be recognized and must be classified. A free, nervous horse is prancing along by the side of an old-poke-of-a-thing that is on the pole with it. The young horse is sweating and well-nigh foaming, because the load is heavy? No, but because the old horse does not come along. The trouble is not with the horses, it is, really, with the man who hitched them up; they do not belong on the same pole.

Hardly anything is a greater trial to a liberal man, than an opposite one; and a Christian man —a sanctified Christian man—*has as handy a chance to get out of sorts here as one seems to need.* These people have put themselves into the work of spreading holiness, and have put in liberally of whatever means they have. They have a right to think that other holiness people should put themselves in also without stint—not because they have, but because this is what holiness means; and when it comes to the question of money, that there should be a liberal use of it as well.

But what is a "liberal use?" Here is the danger at this point which we have just discussed and need not do it again. Because certain ones do not do as some think they should (*and these very people may be doing just what God wants*) these liberal people yield to a temptation to be critical of the situation, become condemnatory, censorious and taking the judgment seat condemn all who do not come to their standard and consign them to the pit.

GREAT DANGER.

Unless this spirit is detected and dethroned it is now an easy step to the position that they themselves only are right in character and conduct and that only those that go with them can reasonably lay claim to holiness. This spirit grows like Jonah's gourd and soon dominates everything. Soon a false conception of doctrine obtains, and there is lifted into prominence the idea of community of goods—an exact and literal interpretation of forsaking all that one has to continue a disciple, and that the stewardship of estates is not with the individual where God has placed it, but with these self-constituted authorities, judges and administrators.

Here is a division among people who claim holiness. We have explained how it may have been come by. Genuine holiness people cannot have things in common with such a class without a sacrifice of principle; for they have to allow they have been wrong in conduct and wrong in character, neither of which is true; without which acknowledgement they cannot be *allowed* to unite in any particular. A genuine holiness man will pity such betrayed people, will pray for them, would gladly feed and befriend them, but would not, even if allowed, share with them in service. Why? Because in so doing he would be a willing party to their vagaries and be indifferent to their spirit.

Here again is a division among so-called holiness people. For this the cause of genuine holiness must suffer, though, it will at once be seen, holiness is not to blame. It is because of the *absence of holiness* that this state of things exists.

CHAPTER XII.

MORE FACTIONS AND MORE CAUSES.

Again: One has been led to see that his *affliction of body* may be taken to God for recovery. Over his diseased condition he prays till sooner or later he is enabled to get his case into the Divine hands. He is healed; genuinely healed. Nothing is more real. No case in the scriptures of recovery from a physical ailment was ever more genuine or God-sent.

How strange were this not so appreciated that mention should be made of it before God and man; why not? Is not God to be acknowledged in all one's way? If God has so wrought upon one's body, should not he be praised in the audience of the people and his power glorified? We most certainly think so and would consider the keeping such a physical deliverance to one's self as so gross an offense as to cause with us no surprise if God should send another affliction as well as condemnation of soul for such an unthankful spirit[1].

[1]Prov. 3: 6.

More than this: How proper and natural that this recovered one should want all people healed. More still: How easy for such an one to conclude that since God had done this for him, he certainly can and will do for all others. This conclusion is kind and Christian. This man well appreciates that God lacks no *power;* and he at the same time is a humble man and does not for a moment regard himself as a favorite with God above his fellows; why not then should not God heal all? Certainly! He will! This is this man's generous and Christian finding. He, we think, is to be commended for it. Unless he does more thinking than the average Christian, and is a closer student of men and the word of God, we do not see how *he* can reach any other. With *him,* there is no other.

It is not our purpose to enter into a discussion of the interesting question of bodily healing. It is not legitimately in our theme. We simply need to state a proposition or two in illustration of the matter we have in hand.

NOT VITAL.

The question of physical healing is *not vital*—it is not *necessarily* related to one's salvation here

or hereafter. One may come to and continue in real Christian experience—indeed may have and hold personal holiness—and know nothing of the question of healing. This position is not questioned. The most ardent advocates of physical healing do not at all claim that it is *essential* to salvation. This is all we now claim; this is sufficient for our purpose.

What is, in relation to salvation, vital truth? That which is *essential* to salvation! "What shall I do with Jesus which is called Christ[1]?" is a *vital* question—it is a question that has to do with *salvation*. "What must I do to be saved[2]?" is a question that lies next one and which *must be* considered. But not so relative to healing. As warm as is our heart, and as pronounced as are our convictions relative to Christ's power and purpose to heal, *this matter never is vital to salvation.*

Now, notwithstanding this fact, conceded on all sides, yet not a few holiness people *lift this to the plane of a vital truth and demand that place.* In other words, they decline, practically,

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[1]Matt. 27: 22; [2]Ac. 16: 30.

to *fellowship people* who do not give healing this prominence. What do we mean by the language just used, "decline practically"? This: Not a few holiness people, while they dare not in the interests of intelligence and consistency, say that healing is a *necessary* question to salvation, still do the unfraternal and inconsistent thing to retire from their feeling and fellowship the most who do not walk by this rule.

Let it be borne in mind that not a few of those thus bowed out of fellowship could labor with these who retire them without protest. If these feel called upon to anoint people in a promiscuous manner, and preach the universal privilege of healing, still these holiness people will share with them in services and help push the battle for holiness; notwithstanding the holiness people may not feel that they can in general, go as far as these brethren in the matter of healing, yet their devotion to God, to holiness, and to these brethren makes them free to aid in shouting with them in the battle.

LOVE WANTING.

But, the rule is, *these holiness people are not wanted.* What is the trouble? A *lack of love.*

Perfect love will not conduct itself this way[1]! *Christian holiness will not bow out godly people because of a question, however true, not vitally related to salvation.* And the time was when these brethren *would* not have done this, and *did not* do it. When? When their love was ardent. This is not an uncharitable conclusion. Holiness stands for something. We must take sides here. God's word is true. We are called upon to side with the scriptures against this conduct, or with these brethren against the scriptures. Brethren, facts are here. And they are stubborn. Is it not a trifle serious to wound the heart of Christ, grieve his followers, confuse inquirers, and cause the enemies of holiness to blaspheme, by having brethren turned down whose piety, devotion, ability and brotherliness are proverbial and that equal any. Is this holiness? Does this evidence the love that is made perfect? Indeed is it even courteous[2]?

Here again, is division. Does holiness cause it?

The same holds true concerning the precious

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[1]I. Cor. 13: 1; [2]I. Pe. 3: 8.

truth of our Lord's second appearing. Of course, views vary here and always have. Some of the holiness people are post-millennialists and more are in favor of the pre-millennial view.

It would seem that it ought to occur to all that however pronounced one's personal convictions, this question is not going to be settled till that occurs which none but Christ brings to pass. Men wise and good *have* not agreed, *do* not agree and evidently, are *not going* to. Would it not be the part of wisdom to recognize the situation and make the best of it? Is this sufficient ground for division among good people? A certain leader in his class says concerning a holiness school over which he exercises some control, "Nobody can be heard here, or teach, who does not hold our view concerning the Lord's coming." While no one would question his right to his views, and to an earnest expression of them, or even his decision that no *teaching* of the opposite should be in the institution, yet would it be fraternal and sane to decline to recognize one as a Christian brother and minister, or one as a suitable teacher in other lines, because he entertains other views of the second advent?

THIS NOT VITAL.

Is this question a *vital* one? We are not asking, is it not important, and did it not have large emphasis in Apostolic teaching, preaching and faith? But we *are* asking, is it a doctrine concerning which one *must* have certain views in order to be saved—in order to please God now and dwell with him forever? No person of sense and sanity ever thinks of asserting that one's saving relation to God depends upon what view he holds on this question! Then why extort a certain confession relative to this matter before extending the hand of fellowship? An intense brother speaks of the view of Christ's coming opposite to his, as "a damnable heresy." That good man should stop and enquire what such a "heresy" is. If his view is correct, which we are not questioning, the opposite one is not heresy according to our conception of what that is. Heresy is not only error; it is *vital* error; it is an error that effects one's spiritual existence. To deny the divinity of our Lord, or the necessity of the New Birth is *vital* error—that which effects one's salvation. But is the question of the time of the Second Coming such a question? Er-

ror here is not "damnable," unless one wilfully refuses light, and in this case the trouble is not with the question of doctrine, but with his perverse will.

Genuine holiness has no trouble here. One need only to *observe* to see this fact. Look upon any considerable meeting or convention among the holiness people and see ministers and members who entertain opposite views on the question of the Millennium working together in the most perfect harmony. Holiness is *calculated* to do this and does it *always!* If there is division over a question like this, interesting and important as it is, is it to be charged up to holiness, or to those who divide, as not having it? If holiness people cannot get above this situation will it not be difficult to show its excellence above that which lays claim to less grace? But here is a cause of division.

THE ORDINANCES.

Are the "ordinances" of such value as to cause division among the saints? God ordained circumcision and yet Paul says, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." He is not a

Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God[1]." Did not this great and divinely instituted ordinance point to a work that is spiritual[2]? and when that work was realized in a person the literal circumcision was an indifferent matter. Were not the Jew and the Gentile—the literally circumcised and the uncircumcised to be one in the Lord? In order unto a genuine unity, must a Jew become uncircumcised or a Gentile circumcised? Surely not, for this outward rite, in itself, carried no value[3]!

Ought then water baptism *itself,* or any *mode* of it to divide holiness people? The question almost seems too simple to be received seriously. Yet, it really separates. There are holiness people making up a distinct holiness church that would decline to join other bodies, or have others join them, because of this question of the *mode of baptism and no other.* Does not this look like

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[1]Rom. 2: 28, 29; [2]Col. 2: 11; [3]I. Cor. 7: 18, 19.

stressing the *external* to an exclusion of the internal? If the great spiritual cleansing has been realized, (and this these exclusives do not question) should the external rite be given such prominence?

Cannot love overcome this strange situation? Natural love does and the supernatural ought to do as well. One can see any day families a unit that had, as individuals, different training and who inherited different traditions. Husband and wife never think of the question of the *mode* of baptism in the sense of having any rupture relative to it; and young people have actually been known to get married and live happily together who were differently baptized, and who had different convictions as to *how* it should be administered. Marvelous! But this *is* true! What then about holiness people? People who have had the love of God shed abroad in their hearts by the Holy Ghost given unto them[1]! The writer confesses that with him, this question has weight.

NOT IDEAL.

And this has practical answer. Our question

[1]Rom. 5: 5.

is not ideal. We see not a few people who have been strenuously trained as to the mode of baptism and who never have even considered any mode as *being* baptism save one, yet are among Quakers with no water, Presbyterians with little, and Baptists with much and never discover difficulties, because *love*—genuine *holiness*—is the great thing emphasized. If there is a form of water baptism essential unto heavenly mindedness now or heaven later, let us hasten to it as an essential; but if this be not so, then in the interests of Christ-unity which Jesus declares is to save this poor lost world, should we not hasten to let it be a practically indifferent matter? Oh, men of God! *shall we longer lift into such prominence that which we all allow really should have no such place?*

A question at the front among Methodists just now, is the consolidation of the benevolences. During a public discussion of this question a little time since, a discussion in which some secretaries of benevolent societies took part, the distinguished Dr. Buckley said in effect (though he announced he was making no charges): "It may hardly be expected to hear from secretaries, on

this question, as consolidation means the lessening of secretaryships—position will be lost if the post is discontinued."

LOSING PLACE.

Churches must be officered—bodies must have heads; what becomes of the *officers* if the *offices* no longer exist? Here is a very subtle and dangerous temptation; here *expediency* may be made a scape-goat for a real sin of selfishness. One has a right to think that the form of church government which he represents is the best and far the best for the promotion and protection of the holiness work, and he may be right; but if he is to lose *position* or *prominence* if his form of church government were to be yielded for another, he *is in danger* of seeking to maintain the present for selfish ends. It does not, of course, follow that this conviction is the outgrowth of personal interest; we simply mention a danger to be guarded. Why do certain organizations continue to exist as a separate denomination from others of like faith and faithfulness? Why are some not, and have not been at least seeking to see what could be done by way of fed-

eration with holiness people? Is there an unwillingness to give the matter attention and discussion? Is there a nervousness relative to this matter that well-nigh amounts to impatience when the subject is broached? Some of these questions sincerely put to one's self ought by the Divine blessing to reveal the *motive* that underlies action and feeling.

The craze for separate organization has been so manifest that nothing but the grace of God in such degree as to right up good sense, or practically bestow it, will ever make possible the yielding denominational existence. Think of a distinct denomination not having over *twenty members* and *one* minister, with no congregation, since these members are scattered over three States and not enough in any one place to maintain services. Yet this we cite as an actual fact. Such a minister would not likely surrender his denominational individuality, as it would be more likely than otherwise that nobody on earth would recognize a man as a minister who could be so foolish as to have such *a thing to give up*. His only chance for ministerial recognition would be to create it himself. If one take the pains to

look into the doctrines, policy, etc., of at least a half dozen "colored" denominations among the Methodists, he will see, we think, a striking illustration of what we are now emphasizing. *Why* these should have separate denominational existence, passes all reasonable or even sensible explanation. They are one in almost every particular, *especially a purpose to remain separate.*

True, these are not holiness churches; but what shall be said of holiness when among holiness people practically, such conditions exist? Nothing can be said more than that holiness must be scandalized—wounded in the house of its supposed friends!

CHAPTER XIII.

CONCLUDING WORDS.

It is more or less widely known that the writer of this booklet holds his church membership in one of the old denominations—that he is not, *denominationally,* with the holiness church movement.

The question will naturally arise, with not a few, perhaps, though by no means should it necessarily arise, "why does not this man connect himself with the ecclesiastical holiness movement?" That he is with the *holiness movement* we suppose all sides will allow; but why not join a church distinctively devoted to the promotion of the cause?

We will give an answer to this question because certain good people think we should, though we re-affirm the question is not a legitimate one from the standpoint of the discussion in this book.

To answer the question widely and fully is not our purpose, neither is it needful, we judge,

in order to satisfy the demands of the people to whom we have referred. An answer which we would regard as complete, would involve a discussion of the entire church question, which were we equal to it, would require a book by itself.

What would good people have us do? There is but one of us and that "pattern is scant." Where shall we go? Which shall we join? So far as our personal friendships are concerned, and our genuine interest in people's welfare, they are by no means with any *one* of these several holiness bodies. We think this will be recognized. Our joining any would carry the value that any one joining would, that of counting one; if there were a value more than that, who should have it above another? Is the claim of one body above that of some other? *Where* shall we go?

But does some good person say, "Have you no *convictions?* Is no one holiness body better calculated to promote the cause of holiness than others? And is there no preference with you as to polity?" Well, we had presumed to think that we had convictions, at any rate we have called them that though they may be but mere

notions; and really as to the rest of the question we are going to answer *little—but little if any!* This seems to be the burden of our argument in this whole book that the *differences among holiness churches are so slight that there is no good cause for separate existences.* If this be true, then there would seem to be point in our answer when we say that it would make little difference where we joined. We are free to say that if the holiness churches will get together in an outward oneness, we will gladly cast our little lot with them, as to outward relation, as we are now with them in spirit.

THE REAL QUESTION.

But our position in this writing is going to be yet more or less misunderstood. If *we* would make this transfer it does not follow that *all* should. We have not been writing for the holiness people *within the regular churches,* but we have been looking at the question *among* the holiness churches—not what should the first class do, but what should the second company do? Sane or otherwise, *this has been our question.*

A learned and very distinguished American clergyman says: "Somewhere, somehow, by ways

that no one of us can as yet dimly discern, the scattered forces of Christianity will find themselves drawn together with a common purpose and in a common fellowship." To what little purpose this great man has read the words of his Lord. *He* distinctly teaches that this common purpose and common fellowship are to be realized through Christian sanctification.

If the salvation of this poor lost world is so plainly and pronouncedly conditioned, ought there to be any delay with a Christian to meet his personal obligation relative to it? How insignificant are names and nations; how valueless are trainings and traditions; how indifferent are positions and powers alongside the privilege and responsibility of saving this world!

"Touched by the loadstone of thy love,
Let all our hearts agree,
And ever toward each other move,
And ever move toward thee."

—C. Wesley.

(THE END.)

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